GREAT BRITTAINES RESVRrection: Or the Parliaments passing Bell.

BY WAY OF PSALMODIE, AGAINST the tryumphing of the Papists, in their seuen Psalmes.

And in imitation of the song of the three Nobles of *Israel*, deliuered out of the fierie Ouen of *Babell*.

By William Hubbard, Chaplaine to the Kings Maiestie, in his Highnes Tower of London.

Hos. 14. 10.

Who is wise, and he shall vnderstand these things? and prudent, and he shall know them? for the waies of the Lord are righteous, and the iust shall walk in them; but the wicked shall fall therein.

Seene and allowed.

AT LONDON,
Printed by T. C. for *Arthur Johnson*, and are to be sold at his shop in Pauls Churchyard, at the signe of the white Horse.
1606.

To the right Worshipful, Sir *William Waade* Knight, Lieutenant to his Maiestie, in his Highnes Tower of London: Grace and favour with God and man, be multiplied in Iesus Christ.

Haue made bold (right Worshipfull) to dedicate this Hymne and generall sacrifice of compunction and thanksgiuing, to your name and memorie, both as a tendering of my particular office to you and yours principally: and because God hath made you so generall a man for the common good, being so learned, religious, and habitually prudent from the chiefe schoole of high wisedome in our estate, the bound of his Maiesties most honourable priuie Counsell, and a most sufficient seruant of King and Country in this place: whereupon I begin to conceiue strong hope, that the Lord hath sent you amongst vs, not onely for these deare and present times of this new generation of gun-powder men in this place, in which your auxterity and seruice is apparant to all, but to be valued of them who are able to giue it his due weight & poise, without diminishing any graine of such a mineral better then gold: but for establishing also the Church and gouernment here vnto posterity, which hath beene the sinne of omission in many before you: and now needeth some Zerubabel, *or* Nehemia, *a restorer after so many exigents, as it hath beene driuen vnto in the ministeries of the same, being driuen out of their possessions, and olde indowments, in the midst of gold and siluer, Iewels and Plate, as* Tantalus *in the miast of water, wanting water: where rather the support should be certaine and liberall for Gods honour, and the Kings, for the attendance of such an one, as both may informe the officers and seruants there, and inhabitants besides, to the number welnigh of 400. communicants (aggregated thither, and*

Tower ministerie.

Zach. 4. 10. Neh. 13. 4. 7. &c.

escaping scot and lot else where, who enioy all d'uine rights for themselues and their families at the Ministers hands, and as though their soules were worth nothing, or free of heauen, honour the Lord with no part of their substance) and may at times also by moderate dropping of his words vpon the Prisoners, rather then at or a little before their death (for their error came not in a moment, nor is Christian regeneration ripened but by degrees) instruct the contrarie minded with patience, as the ample saith: trying whether God will giue them repentance at any time to know the truth, that they may come to amendment out of the snare of the diuel, of whom they are held to do his wil. which place of scripture I confesse I haue long time much made of. In which kind my poore labours haue not beene in vaine in the Lord, both to the reclaiming of diuers, and to the discouerie of matter beneficiall to the estate: which I think some of their honors haue not forgot, glorified be the name of him that hath his chaire in heauen, and teacheth the heart. In all which ripe and sweet fruites of your faith, that you may increase with the mighty increases of God, my harty prayer is, that so you may be eminent daily in this your whole so carefull a charge and employment, in this royall Castle, the key of the kingdome: that you make that marble, which you found brick: that that which was planted with wilde figs, you may establish with Cedars: finally, so to wade thorough this whole cumbersome & vncertaine sea full of many new monsters, as that you may haue an Olive branch still in your hand, & with an vncorrupt mind lift vp your head to the head of all with holy onation, saying. I haue run my full race: I haue fought a good fight: I haue kept my selfe in the faith, and others: Clavum et clipeũ tenui. *Amen.*

Pro. 3. 9.

Ezech 21. 2.

Conference with prisoners.

2. Tim. 2. 24. 25. 26.

In veni laterisiam: reliqui marmoream.

2. Tim. 4. 7. 8.

Your Worships in his best offices
and services for the Church,
William Hubbard.

To the deuout and Christian Reader.

A Foundation and direction of expressing my thoughts, by way of Psalme, hath beene the Apostles holy canon and sanction: *Let the word of Christ dwell in you plenteously in all wisedome, teaching and admonishing your owne selues in Psalmes and Himnes, and spirituall songs.* And I finde that our Lord and Maister Iesus Christ, after he had kept his passeouer with his disciples, and washed their feet after supper: and instituted & performed the sacrament in an excellent sermon or sermocination reaching (from *Iohn*, cha. 13 31. thorough the whole 14. 15. 16. chapters, with a prayer annexed, containing the whole 17. chap. he thought not this heauenly feast and banquet, sufficiently furnished, vnlesse hee closed vp their spirituall stomack with a Psalme, as some precious marmalet? For so saith the scripture: *When they had sung a Psalme, they went out into the mount of Oliues. A most Christian exercise, and too much neglecte among professours.* Others in great varietie of inuention in verse & prose, in Latine and English, in sermon & otherwise, haue trauelled in this argument laudably and fruitfully: some memorably euen by the voyce of a dolefull

Col. 3. 16.

Why this treatise by way of Psalme.

Ioh 13. 2. Math. 26. 30.

Math 26. 2.

Pyramis demolished in *Fraunce*, crauing restitution in noble great *Brittaine*: yea the Theater and English *Roscius* himselfe hath pourtrayed this work of God, and set it aloft, *tanquam in arce Phidiæ*, as it were in the turret of the famous caruer *Phidias*, to the view of all men. But I tooke this course, the rather, because I obserue the friends of the Romish Pioners, to haue had a secret seauenfold Psalmodie, as a claudestinarie orison frō hand to hand, in which they solace themselues with strange notes, and tunes, and ditties, and hopes of newes: as in an insolent Pæan, triumphing before hand, for a Iubily & golden day at hand. I will set downe some of their words, because the booke is not in manie hands. And I by a good friend came by the most of it. Of innocent King *Edward*, thus they speake: *England*, ah vngratefull *England*, forgat the liuing God, and felt the curse of hauing a child to her King.

Select sentences out of the Popish new Psalter. In their 4. Psalm.

Of our late Queene, of thrice blessed memory, thus they seeme to say: The nobility to their owne vtter extirpation shamefully forsooke their Bishops, without assistance.

Of our noble Soueraigne they seeme thus: Alas, O Lord: that thou hast suffered a parching winde to blow from the North:

Which made the boughes of thy planting to wither, and the flourish thereof to decay:

And yet as it were recomforting themselues, thus they seeme to prophecie:

In a moment canst thou crush her bones, and lay her pride in the dust:

And: The earth is infected with the wickednes

of

of the Inhabitants, and crieth vnto thee for vengeance:

And possibly would swallow them as it did *Chore* and his company: were it not for thine elect sake:

Reuenging fire of *Sodome* and *Gomor* might bee iustly feared:

And: Confirme the heart of those thy labourers: endue them with strength from aboue, and giue successe vnto their endeuours:

Againe: Embolden our hearts with courage, to concurre with them freely in furthering thy seruice.

And in another place: Confirme your hearts in hope, for your redemption is not farre off. In their second Psalme.

The yeare of visitation draweth to an end: and Iubilation is at hand:

And: *Ierusalem* shall be built vp againe: and the second glory thereof, shall be greater then the first.

And: Righteousnes shall prosper, and infidelity shall be plucked vp by the rootes.

God will arise as from a long slumber, & establish againe the arke of his sanctification.

And: The roote which hath waxen olde vnder ground, shall shoote vp againe as a fresh plant by the riuer side:

False errour shall vanish as smoake:

And they which sawe it, shall say: Where is it become?

Iust iudgement & holy lawes shall be restored, &c.

Againe: His tabernacle he will spread againe, and dwell amongst vs as in times past.

And: Sacred songs shall breake their long silence, the lampe of our Lord shall be reuiued.

And:

And: The resemblance of heauen shall be renued, the resemblance of hell shall be destroyed.

England shall be called a happy Realme, a blessed Country, a religious people.

Those which knewe the former glory of Religion, shall lift vp their hands for ioy, to see it returned againe.

Those that neuer saw it, shall be strucken with admiration: wishing that they had sooner knowne the truth: condemning their fathers which forsooke it.

Men shall say of it, one to another: heere is indeede the house of God, and the gate of heauen.

How great diuersitie is betweene truth and falsehood, deuout solemnities, and counterfet ceremonies?

From the East point to the West, men shall confesse their errors.

They which thought themselues wisest, shall say they knew nothing:

Gladly shall people walke in their auncient steps of truth and equitie, &c.

The Prince of peace will breake the exactors rod. &c.

No longer will he dissemble the oppression of his people:

He is bent to reuenge their cause.

The daughters of *Babylon* shal be cast downe: and in the dust lament their ruine.

Proud heresie shall strike her sayle: and groane as a beast crushed vnder a cast wheele.

Againe: The omnipotent hath sworne to make her

her stoupe: and that he will abase her haughtines.

Againe: The memorie of noueltiés shall perish with a crack: as a ruinous house falling to the groūd.

And: Hee will come as a flame that bursteth out beyond the furnace.

His fury shall flie forth as thunder: and pich on their tops that maligne him.

Againe: A second *Cyrus* hath he stirred vp: confirming his Scepter for the good of his people.

He shal likewise bring the Infants of *Sion* from all quarters of their banishment: Ioyfully shall they returne from forraine lands.

And those Countries, where now they harbour, shall finde succour in this Ile for their necessities.

Againe: The tempestuous night being passed: a perpetuall day shall be our comfort.

His truth, his iustice, his Priests, his sacrifice shall be no more taken away.

I haue beene the larger: that the reader might see, & obserue the Papists expectation out of their owne many words without equiuocation. But *Mutatis mutandis* the prophecie shal be inuerted vpon themselues: as is in part alreadie: Magnified be the name of God therefore.

Now for this my methode, as it were a letanie or procession: and a kinde of spirituall preambulation thorough the whole *England*, as men doe to keepe their bounds: so we to see in particular and generall how much we are bound to God: wee haue excellent presidents to omit *Miriams* song, and *Deborahs*, which both stand vpon the resolution into particulars: but in *Dauid*, himselfe more notably: *Dauid* Exod. 15. Iud. 5.

the sweet singer of *Israel*, the king of singers, first Psal. 136. which vsed to be sung of the Leuites in the temple: In which Psalme as it were by a logicall or theologicall predicament, hee beginning with the great works of GOD in generall, hee after diuideth his thoughts into the works of creation, and administration: hee goeth from the heauens to the earth: hee particularizeth in the great lights the sunne and the moone. In the works of administration he exemplifieth in the Lords destroying *Aegipts* first borne: in bringing *Israel* out thence: in cutting sea into two parts: in bringing *Israel* thorough the midst: and not at the shore and in some shallowe place: In ouerthrowing *Pharao* and his hoast there: In leading this people thorough the Desart: In smiting great kings for their sakes: particularly *Sihon* and *Og*: in giuing his people their land: in remembring not their miserie onely, but in feeding all flesh. The burden of all which to euery verse is:

1. Chro. 16. 41.

Odē Epeuticos, & antistrophos.

Why repetition.

Presidentes of particular recapitulation, and a burdē of words in songs of thanksgiuing See also Psalm. 118. in the beginning.

The mercy of the Lord endureth for euer.

That is to say: Gods mercy appeared not then onely and in those particulars, but for euer: And that these particulars were stakings downe, that they had had Gods mercy from time to time, and might be sure of it for euer: euen as *Esay* the Prophet saith: Heare, and your soule shall liue: and I will make an euerlasting couenant with you: the sure mercies of *Dauid*: What is this else, but you shall be as sure of my loue as euer *Dauid* was: And in a neerer example, Psal. 148. hee rangeth and marshalleth the creatures in order, with redoubling the same wordes: praise him all ye his Angels: praise him all his armies:

Esay. 55.

A president.

praise

praise him sunne and moone: praise him heauen of heauens, and ye waters that be aboue the heauens, let them praise, &c. praise ye the Lord frõ the earth, Dragons, depthes, fire, hayle, snow, vapours, winds, mountaines, hills, beasts, creeping thinges, and feathered fowles, Kings and all nations, Princes, and all Iudges of the earth: young men and maydes: olde men and children: Let them praise the name of the Lord, &c and why all these? For the particular mercie (saith *Dauid*) in exalting the horne of his people. Euen as *Esay* on the other side in the impenitencie of the people contesteth heauen and earth: attesteth Oxe and Asse against *Israels* ingratitude. Esay. 1. 2.

And hence no doubt was deduced the canticle of the three children, though apocrypha, yet very auncient, and inserted for the worthines of it into the liturgie of the Church of *England*. Where the three great noble men and rulers of thy Prouinces themselues personally stand forth, and beginning from the generall workes of God, discend to specials: in heauen to Angels, sunne & moone: and passe along the cloudes in their spirits, to showers, windes, fire, heat, winter, sommer, dewes, and frosts, yce & snow: and knock at the dore of euery creature in the earth: mountaines, green things, wells, seas, floods, whales, fowles, beasts, particularly summoning men: more particularly *Israel*: among them the Lords Priests and seruants: the soules of the righteous: and humble men that walke with God, and indure any thing or euery thing for him: and by name they call vpon themselues: As though all the creatures were obtested to helpe them to praise God, & to acknowledge

The song of the three children: O all ye works of the Lord, &c.

O Ananias, Azaria & Misael: doe you praise the name of the Lord.

this Creator and preseruer of them: and that they who had the chiefe deliuerance, though men of care, knowledge, and vnderstanding in all learning and wisedome, yet were vnsufficient without worlds of helpe. Therefore as God presented all the creatures before *Adam* their Lord & owner vnder God: and at another time all the creatures of the earth before *Noah*, their preseruer vnder the same God: And as Landlords haue their tennants to shew their poll, and to pay head siluer to their Lords in their Courts yearely: And as sea-men scaping shipwrack, offer vowes, and hang vp tables of deliuerance: so haue I endeuoured by these holy examples, and the like to present in all humble duty all degrees and estates before this Lord their preseruer, with crownes of saluation on their heads, palmes of victorie in their hands, Psalmes of thanksgiuing in their mouthes. For when the funerall men of *Rome* tolled our last knel among themselues: so certainly that they thought all the Physitions of great *Brittaine* could doe her no good: and that God himselfe had forsaken her: saying, now the Protestant shall die, & his name perish: did not the Lord of life cause the bel to stay on a suddaine: and hath hee not spirited her againe with a fresh life, and made her the daughter of a ioyfull resurrection. As it is said of *Isaac*, that *Abraham* after a sort receiued him frō the dead, when he was so neare vnto death and yet deliuered. My meaning was to stirre vp all our spirits, mine owne and others, and to keepe vs somewhat waking, least security the bane of all should creepe in. For if right vse be made of this: what doth let but we may write: *Aeterna Britannia magna:*

Dan. 7. 17. & 2. 17. 18.

Gen. 2. 19. 20. & 7. 14.

Ionas 1. 16.

To the Parliaments passing Bell.

Psal. 41. 5.

Great Brittaines Resurrection.

Heb. 11. 19.

magna: wherein no doubt a princely and honourable monument from this Senate in a festiuitie ordained for euer to be kept (which shall be like a marble piller, with a real, and compendious inscription of the matter and occasion ingrauen walled about, and a keeper of it as of other monuments for all to visite) to Gods glory and increase of our faith and repentance, shal reuiue our anniuersarie thankfulnes to all posteritie. And me thinkes I obserue a new edge vpon many louers of religion since, when they see God hath so prouoked them by a foolish and idolatrous people desperately zealous for the setting of *Dagon*, that thereby with greater inflamed hearts the friends of *Sion* labour to resetle the arke of God vpon our center for euer. In which for my part I cannot but praise God for the feruour and ardent spirit of the most honorable and zealous lower house, like the spirit of famous *Martin Luther*, and a fierie conglobation in their holy and deuout dispositions in many notable propositions, and yet also giue God most hartie thanks for the graue, moderate, and mature considerations of the most honourable & high part of the vpper house, as the sage spirit of melancthon, and a refrigeratiue constellation: whose operations and influences shal by Gods grace haue heauenly and mighty effects very beneficiall to the publike good in due time, and their sweet aspect and louing respect vnto one another, and to the whole by their happy and peaceable coniunction shall profit, vpon further occasions that which is behind of their faith, wisedome, and zeale, which shall be the better effected, if we could all goe one way. For I perceiue in

Parliament holy day.

Rom. 10. 19.

1. Sam. 5. 4. *Vt iugulent homines surgunt de nocte latrones: vt temet seruus non expergiscere?* Theeues rise by night to kill: and thou to saue thy selfe by waking hast no will.

in many cases, as the Lamprey and serpent ingender, so some professors so named (for I except the graue, humble, modest, and fatherly, whom I know many) and the Papist with diuerse ends ioyne to debate him, that without respect of factions in his honest simplicity and plainenes, opposeth himselfe to two extremes: Great was the light of wisedome, that shined in the Gentiles: He that wil preserue truth, must not only confute other mens opinions, but his own. And would to God al sides could learne of the fountaine of wisedom, not to do any thing for displeasure against any supposed tares, as to pluck vp wheat: and all sides so to denie themselues and their own name, that we might thinke it no disgrace, but good deuotion to say in a common voyce: Thy name be sanctified, O Lord, whatsoeuer become of our name. And heere I most humbly desire as in this last passage, so in the whole processe the friendly christian and charitable construction & indulgence of all men: wherein any thing by omission or addition is mistaken, which in such variety of degrees to sort euery one with their proper attributes and offices is easie for a contemplatiue man, labouring according to this place & my function, to be a remembrancer among many: knowing that as in a race though men runne swiftly of themselues, yet the clapping of hands of other obseruers, & of them that blowe the trumpets, addeth a new courage and vigour to them. The sum of my desire is: that all our people of great *Brittaine* hereafter may be like one flock of sheepe, as the holy Ghost speaketh: as in good order come vp from their washing: a peculiar people abundant and zealous

Aristotle lib. 1. eth. ca. 6.

Math. 13.

Math. 6.

Cantic. 4. 2.

lous of good works: euery one bearing twins and none barren among them: that our Church knowing, the terrour of the Lord, heereby as Christ speaketh, may be purged, and bring forth more fruit; that it may grow as the Lily, and haue rootes of *Lebanon*: that she may looke forth from her sleepe, as the morning faire as the moone, pure as the sunne, terrible as an armie with banners, that all the world may confesse: what nation is so great vnto whom God commeth so neare in all that we neede, euen before wee call vpon him: What nation so great, that hath ordinances and lawes so wise and so righteous, as they haue set out in this their day.

Tit. 2. 14. 2. Cor. 5. 11. Ios. 15. 2. 3. Hos. 14. 5, 6, 7. 8. 9. Cantic. 6. 9. Deut. 4. 7. Isa. 65. 24.

Amen. April. 29. 1606.

Faults escaped.

SEction 1, line last, for reseueth. read, and reserueth. sec. 3, l. 9, read sulphurous, ibid. li. 23, read hath for haue, sec. 6, in margine, for ornatumque, read ornatum, 16, d, for a deo, read ad eos, sec. 16, li. 14, read lectous, sec. 19, li. 9, read wheeles, sec. 21. li. 5, for houres, read hoardes, sec. N. li. 16, Goteham, sec. 22, li. 23, at this signe * left out; who ment to haue the in custodie: and 25. read volies, sec. 25, li. 9, f. 1 Isac also, Isac alone, sec. 29, li. 17, Parliaments petition, and li. 58. 10, 11, &c. sec. 30, li. 30. read praise, sec. 32, third page, for chests, read clefts sec. 33. li. 4. read trayne and 2. p. all dimensions. sec. 39. page. 2. in fine: read maruell.

Sec. 11. after the word practise: also all the sumo: Academia: schollers and children of the famous Kings schoole of Westminster, who like the male children of Israel by this Italian Pharao, had like to haue beene consumed in a deluge of fire, and as the innocent Babes of Bethlehem to be slaine by the Romish Herod, in despite of young Christ amongst vs.

The Author is named Hubbard for Hubbocke, without direction indeede, but not without prouidence, as being the auncient and rightfull title of the family: though he refuseth neither.

Great Brittaines

Resurrection.

Thou mighty *Iames*, King of great *Britane*, *Fraunce*, and *Ireland*: whom GOD hath aduaunced so peaceablie to so manie vnited Kingdomes, vpon so variable a change, without any sensible alteration, to the admiration of all the world: and seemed to haue rooted thine estate, by blisfull and much royall issue: by amitie of Forraine Princes, by great loue & loyaltie of subiects: that it was thought not able to be remoued: (thou Lord of thy onely goodnes, hadst made his rocke to stand so strong) Psal. 30, 7. and yet in one moment GOD hiding his face, all had like to haue beene dissolued with one blast of powder, if the same mercifull God had not withhelde the breath of his wrath: which is a riuer of Esa. 30. 33. brimstone, to kindle this *Tophet*, a pit prepared of olde, a place deepe and large; the burning thereof is fierce fire, and much wood: doe thou according to thy excellent and rare Princely learning & iudgment (whereof Kingdomes, Vniuersites, and Forraine Embassadours, are witnesses) with zeale as *Iehu*, roote *Baal* out of *Israel* by one acte: open the 2. King. 10. 28

2. King. 13. in the end. windowe of the Parliament as *Ioash* his windowe, at the counsaile of *Elizeus*: Smite the Syrians not twice or thrice, but sixe times, vntil thou hast vtterly consumed thē: blesse thou the Lord with all princelie offices of pietie and iustice, more and more to Psal. 144. 10. the saying and comfort of all thy people. Acknowledge that it is hee that giueth deliuerance to Kings, rescueth the annointed his seruant: praise him and magnifie him for euer.

2 O Thou most gratious Queene *Anne*, who hast forsaken thine owne Country & native soyle, and come into forraine parts to partake in all thy youth & beauty, the same lot with thy Regal Lord: Psal. 45. 14. behold how when the daughter of England did homage vnto thee, with all the rich before thy face with presents: and thou wentest out in all honour and singlenes of heart, to behold and reioyce in the solemnity of so great an estate, which God had so miraculously cast into your lap without your hands: when these vnmercifull *bouchers* of *Rome* hardning their hearts, meant to haue buried thee in one graue with thy royall husband, or rather torne in pieces: (I abhor to speake it) without all buriall (which was afforded to Kings daughters, though neuer so euil:) 2. King 9. 34. euen then thy life was deare and precious in the eyes of the Lord, and his tender care was ouer thee: doe thou therefore blesse the Lord, and serue him more & more with one heart ioyntly, with this thy princely Lord and husband: praise him and magnifie him for euer.

O thou

O Thou most noble Prince *Henry*, the staffe of thy Fathers strength, and the prime hope of these imperiall diadems: whose innocent life these blood-thirstie Babilonians longed for, equally with thy Princely Fathers: to destroy roote, and branch: and fruite, parent, and childe in one day: to kill damme and young in one nest: to extinguish present and future: as it were seething tender Kidds in mothers milke, against Lawe of GOD and nature: Doe thou still beare the yoake of the Lord in all steadines and stedfastnes as most comfortably thou doest to all our ioy: in these first fruites of thy dayes: Remember still thy Creator in the dayes of thy youth: and neuer forget this Preseruer in all the dayes of thine age: blesse thou the Lord, in all thy princely family, as holy and zealous young *Iosias*, praise him and magnifie him for euer. 3

Deut. 22. 6.

Exod. 23. 9.

Lam. 3. 27.

Eccles. 12. 1.

O Ye Honourable Counsailers, and Potentates, who turne the wheele of estate vnder our Soueraigne: against whom such wicked counsell was deuised to destroy you all before the mighty throne of our King: & to defeate vs of counsell, not reparable in a long time: which yet is the onely comfort in distresse: (so great was the indignation of the Lord towards vs, at whose nostrills are kindled haile-stones and coales of fire: but that the Angell of the euerlasting counsell did interpose himselfe) * as you the Sonnes of the mighty, haue giuen this glory to God: & do freely confesse that all this sauing health was from him alone: that GOD did all as a friend 4

Psal. 18. 7. 8.

Psal. 29. 1.

* In the booke of publique thanks: The K. 1. speech in Parliament. My L. of Salis. at the arraign.

and in his answer to the Pamphlet.

that doth a pleasure, which his friend knoweth not, vntill he feele the comfort of it, that it is done: (for notwithstanding the noble vertues and vigilancie of *Abner*, and vndoubted fidelitie of all the Kings seruants, round about him, on the right hand & on the left, pot & speare had been taken frō the Kings head: Arke and Scepter from vs in one houre:) doe you more and more consult with God in this and all other deliberations, and not with flesh & blood: that his statutes may bee your Counsailours: That he may establish all your thoughts by his counsell: long may you liue in all grace and honour, according to your great place and trust: doe you as the 24. Elders, fall downe, and throwe downe your crownes, of wisedome, intelligence, pollicie, vigillancie, gouernment, before him that liueth for euer: blesse ye the Lord, praise him and magnifie him for euer.

1 Sam. 26. 16.

Gal. 1. 16.
Pro. 20. 18.
Apoc. 4. 10.

5 Apoc. 1. 20.

OYe reuerend Bishops and Prelates, the venerable Gouernours of the Church of Christ, as the Angels and Presidents of the seauen Churches of England among vs: the grauities and presence of Superiours in the Church, haue beene regarded of the prophane & barbarous tyrants of the earth, and bloody Souldiours: *Alexander* the great at the sight of *Iaddus* the high Priest, spared Ierusalem: and yet of these Sulphurous helhounds, you were more eagerly sought after to the fire, & they rued if any of you should be away: doe you honour this Lord the great Bishop of our soules, with further care & loue to all the sheepe and Lambes committed to your charge: And with all your power doe ye exalt the standard

* As Percie, vnderstanding the B. of Saint Dauids to be sicke.

1. Pet 2, 25.
Ioh. 21. 16.

ſtandard of his glorious Goſpell, in all places of your Cõmiſſions: haue in your fatherly wiſedomes as much patience as you can to your inferiour brethren of the Miniſtrie(notwithſtãding ſome of their intemperate exulcerations) for the common ſeruice of the Goſpell ſake: their places and times cannot reach to the maturitie of experience, which your wiſedomes hath attained: behold alſo, they are keen againſt an enemie: whom though difference haue diuided by names of diſcord, yet the enemie would haue made no difference of ſlaughter of you both: beare as you may with their improuidencie, till God reueale further vnto them;(which moderation time hath bred in many: & is not profiting in wiſedome and iudgement, a part of our growing to the ripe age and ſtature of Ieſus Chriſt;) that wherunto we are come, wee may proceede by one rule, euen to minde one thing which is neceſſarie: Doe you ſtand in the gap in your paſtorall & ſage wiſedomes and zeale, to turne away the Lords wrath, which yet is not ceaſed: bleſſe you the Lord, praiſe him, and magnifie him for euer.

Phil.3.15.16.

Luk.10.42.

6

OYe Nobles and Peeres of the Realme, the pillers of our eſtate, and flowers of the Kings Coronet: Behold now the day of the Lord of Hoſtes, was to bee vpon euery thing that was exalted: vpon all the Cedars of *Lebanon*: vpon all the Oakes of *Baſhan*: and vpon all the high mountaines: and vpon all the hills that are lifted vp: vpõ euery high towne, euery ſtrong wall, euen vpon all the ſtrong men that are about the bed of *Salomon*, all the valiant of *Iſrael*,

Eſa.2.12.13. Cant.3.7.

who handle the sword and are expert in warre, and vpon euery one, that hath his sword vpon his thigh for any feare: these, euen your selues, the cruell instruments of *Nabuchadnazzer* of *Rome*, would haue consumed as the three renowned rulers of the Prouinces, *Sidrach*, *Misach*, and *Abednego*, in one fierie Ouen, heated to the seauenth degree, in your habites, roabes, coates, and shooes, as they were, as the Scripture noteth: and yet the Infidel galles vnder *Brennus*, reuerenced the faces and vestures of the Fathers of the Senate in the capitoll of heathen *Rome*: Beholde the Lords great deliuerance ouer you: his holy Angels among you, so that no smell of fire vpon your garments, nor a haire of your heads singed: doe you therefore and your posteritie, and all your retinue: Blesse the Lord, praise him, and magnifie him for euer.

Esa. 2. 12. 13. Cantic. 3. 7.

Dan. 3. 19. 21.

* Liuie dec. 1. l. 1. Senes triumphales tõsulares, qui curules gesserant magistratus, et in fortunæ pristinæ honorũque aut virtutis insignibus morerẽtur, augustissima veste vestiti in medio ædiũ in eburneis sellis sedere: Galli haud secus quã venerabundi intuebãtur sedentes viros præter ornatũ que habitũq; humano augustiorem, maiestate etiã, quã vultus grauitasq;oris pre se ferebat dijs simillimos: ad eo vt luti simulachra versũ ga-baant, &c.

O You graue Iudges and Fathers of the Law, and Sages of the Land, whose doome was so neare without all course of iudgement, and triall of Law: which you afford to the meanest creature, and most grieuous offender: doe you put on Iustice as a roabe: Let equity be a couering as a Crowne: breake the power of the oppressour, and let the innocent goe free: that Iustice may not be as Wormewood, nor iudgement as gall: but truth may runne down as a mighty streame euery where: Doe you blesse the Lord, the chiefe Iudge of the world, who hath deliuered you from so great & sodaine a iudgment: Blesse him, I say, in all your Courts, in all your benches, proceedings, Assises, and Sessions; praise him and magnifie him for euer.

8

O You the learned and prudent Maisters of the Lawe and Chauncerie: the Secretaries and Clarkes of estate, attendants in this honourable place by your offices, who were to bee in the same net of destruction: now that your soule is escaped, as a bird the net broken, the fowlers taken and your soule deliuered. Doe you tremble and serue this great God, and King, and your Country, with all good care & sound conscience, as before the Court of conscience in heauen in greater degrees: (for if his wrath had beene kindled a little, what could great and high place & presence do good:) behold the thunder smiteth the tallest tops. Doe you therefore feare this great GOD, breake out into voyces and vowes of laud and thanksgiuing: blesse you the Lord, praise him and magnifie him for euer.

Psal. 147. 7.

Fulmen petit culmen. The thunder strikes the higher.

9

O You worthie Knights and Burgesses, who represent the bodies of the seuerall Countries & Shires of our Nation: and were to be a short raunsome for a small Interim with your bodies, for the bodies of the Countries, who looked when their turne came to be deuoured also: * Bee you faithfull betweene them, who commit their welfare vnto you and this God: who though he be a consuming fire, and your house was as a burnt sacrifice, soking vpon the fire almost to the last night: yet hee hath not burnt it, nor touched our estate, as brittle and combustible as the fierie bush in the Desart: but gloriously shewed himselfe in the midst of you for your safetie, as in the vision to *Moses*. Wherefore

Sir Th. Smith de Rep. Aug.

* As Vlisses of Polyphemus: when the rest were deuoured before him.

Heb. 12. 29.

Leuit. 6. 9.

Exod. 3. 2. 3.

put

put off your shooes as hee did: lay aside all earthly treadings awry in loue of your selues, & your owne pelfe: goe not with a splay foote to the Gospell of peace: and if indeede you seeke the Lord with all your hearts in the propagation of the Gospell, by a preaching Ministerie thorough the Land: as I am perswaded very many doe: then sticke not some of you to returne the impropriations in your owne power backe againe to the Church, as some honourably haue done heretofore: and others offered to doe the like in your very owne house of Parliament: and some with their money hath purchased some of thē to the Church: and were they not the auncient patrimonie of Christ? Did not Queene *Mary* in her darke dayes and wayes giue example? and by act of Parliament make restitution of the appropriations annexed to the Crowne? It well becommeth the zealous this day, some to stand forth, as *Zaccheus* after so long detinue: Seeing this day saluation is come vnto their whole and particular houses, and they become the sonnes of *Abraham*, all of them as *Isaac* saued from the knife, by an angelicall hand, to deliuer possession of the Lords inheritances: some to offer liberally, as *Araunah* the Iebusite, did like a King, as is recorded to the shame of Christians: Some as *Nehemiah*, to depart from their owne for some time to redeeme the Churches portion back again, as he & his seruants did forbeare the purchasing of lands for themselues, to supply publique wants: Others not sticke to abolish diminutiue rates, and vnequall disproportionate compositions, whereof peraduenture many haue stollen vpon the Church: and to

Gal: 2. 14.

H.E. of Hunt. Sir Fr. K. M. Aldersey, &c.

See Acts of Parlia.

Luc. 19. 9.

Gen. 22. 10. 11

2 Sam. 24. 23.

Neh. 5. 8. 10. 11

reduce

reduce the tythes to their primitiue vncorrupt kind, or among you to take some effectuall way in the varietie of your high and exercised wisedomes, for a liberal maintenance of a preaching Ministery (without which the discourses of it, are cloudes and claps of thunder, without the sweete dewes and drops of early and later raine:) and indeede a rich sacrifice of those sorts vpon this returne of you all, from the gulfe of such a death, would be an vndeniable constat of your zeale and pietie to all posterities, and an acceptable performance of a holy vow to him, who hath spared you all, & taken nothing frō you. And so in the name of God go on with all your courage, zeale, obedience, and fidelitie to GOD and man: blesse you the Lord, praise him, and magnifie him, for euer.

OYe eloquent and skilfull Sergeants, and Counsailours at the Lawe, the Professours and exercents in this facultie: pleaders and agents, and all the men of Lawe, whosoeuer in these adiacent Courts, together with all the Scribes, Notaries and Protonotaries Atturnies, and all other appendants and dependants, in so great a Muster in your rankes and Companies, that plaine and quiet men meruaile how there can be imployments for so great an Armie: who all are intended to keepe peace among Subiects; among whom yet many, it must needs be liue of the sinnes of the people: as a cage is full of birds, so are their chambers full of deceit. Thereby they are become great, and waxen rich: they are waxen fat and shining, and though they doe not

Ose. 4. 8.
Ier. 5. 27. 28.

 iustly,

iustly, yet they prosper: whose heate of contention to multiply strifes and Clyents: pluralities and torquets of Cases and Causes: that it seemeth to resemble the troublesome knots of the olde Popish school-men, to make things more pletted, perplexed, and intricate: and yet thereby they heape vp money and fees, which deliuereth not in the day of wrath, but inkindleth it rather: now that you are all deliuered from destruction, which was so neare vnto you also in the very *tents* and pitched fields of
Iob. 29.16. your variance, and in that place, that is witnesse of all your integritie: whether you sought out the
Pro. cause diligently as holy *Iob* did, to *buy the truth*, and sell it not; or otherwise of your vntrustinesse: wrest not the Law: accustome not to speake against your
Rom.7.12.14 conscience: take heed it be not said of some of you: as in another sense: the Lawe is holy, and iust, and good, but I am solde vnder sinne: euen euery one that so often pleade at so many barres: remember this great barre and tribunall seate to which you were to come, not so prepared, as else you would: extoll this mightie GOD of your deliuerance: let
1. Tim. 6.6. godlines bee your chiefest gaine, and the right and peace your greatest ioy: blesse you the Lord in all your takings and speakings: endightings and counsailings: complainings and defendings: praise him, and magnifie him for euer.

11 O You Gentrie and Yeomanrie, the frie of this Nation, and seede of succeeding ages: ye Students at the Lawe, and other nouices and punies vnder your graund Benchers, and most graue Seniours:

ours: that assemble to heare, and obserue the experience and maturitie of the auncient, and to furnish your selues for future time: who had like to haue beene oppressed in your minorities, and in the very great hall and common schoole of your practise, and at the feet of them that teach you: but that the Lord protested for sinfull *England* as for great *Niniuie*: *to saue sixe score* thousand aliue, that knew not the right hand from the left; to preserue you as a *cluster of* Ionas, 4, 11.
Grapes, hopefull of wine: of which one saith, destroy Esa, 65, 8.
it not: *there is a blessing* in it: Doe you therfore laud this Lord, who is your God from your youth, and let him be your God vnto your age: blesse you the Lord, praise him, and magnifie him for euer.

OYe Sutors and Clients, and Sollicitors of the 12
Law, who are enraged in stomack and disquietnes: in reuenge and couetousnes, to eate vp one Gal. 5, 15.
another: and trauaile farre, and oft to consume your times and families: and blow the coales of Iuniper vpon one another, facing and defacing your selues Psal. 120. 4.
mutually to maintaine these fires: behold the day of the Lord vpon you: like Plaintife, like Defendant: *like giuer*, like taker: like Clients like pleader: Esa. 24. 2.
one Beasom of destruction to sweepe away all that *hunt their brethren* with a net, and lay snares to catch Ier. 5, 16.
men: but that God is more patient to vs all, then we are to one another: who did suddainly blow the retreate from this great slaughter: else a man of you had not beene left aliue: therefore feare this Lord, the God of peace, and loue, and comfort: *let your* Phil. 4. 5.
placabilitie bee knowne vnto all men: the Lord is at

hand: blesse thou the Lord, praise him, and magnifie him for euer.

13 OYe seruants and followers of the Nobles and Gentrie, and others in this great assemblie of Parliament, and full Terme: Consider your seruice to almightie God, what it hath beene heeretofore: and your faithfulnes to men; let it not be in *eye seruice*, but in singlenes of heart: you are bought with a price, hereafter be seruants not onely of men, but of this God; who hath deliuered you from this common lot of miserie: blesse I say, and curse not: deliuer your selues from the common condemnation: *fashion not* your selues according to the world, in the prophanenes of too many Seruitors, mispending time and life: forgetting God and religion: remember the iudgement of olde: not a seruant of *Noah* or *Lot*, saued in the watrish and fierie destruction of their times, and yet you preserued at this time: therfore blesse you the Lord your preseruer, praise him, and magnifie him for euer.

Eph. 6. 5. 6.
1. Cor. 7. 23.
Rom. 12. 2.
Gen. 7. 23. & 19. 30.

14 OYou inhabitants and soiourners in the auncient Citie of *Westminster*, with all the confines and skirts of the liberties thereof, or in any reach, whether this whirlewinde of Gods wrath should haue reached by land or by water: Behold you also were the children of death: and your houses appointed to desolation, as the houses of *Iobs* children: by a strong winde, on a suddaine: euen peraduenture whilst you were eating and drinking, & taking money: therefore rise vp in your degrees, and worship

Iob. 1. 19.
Exod. 33. 8.

as the Israelites, *every man at his tent* doore: blesse you also the Lord, praise him, and magnifie him for euer.

O All you open and secret Papists and Catholicks (for so you will be called) that were to bee assembled in and neare the Parliament, whose heads and bodies if they had beene gathered together vpon this massacre, and laid on heapes, as all the seuentie sonnes of *Achab* at the Court gates of King *Iehu*: it was cleare who had done it: *Dauid* and his *Kingdome* had beene guiltlesse before the Lord for euer: your brethren and fellowes had done it: acknowledge them the schollers of Pope *Hildebrand*, who when *Henry* the third the Emperour, vsed to pray in S. *Maries* Church in mount *Auentine*; hired one to lay great stones on the beames to let them fall on the Emperours head, which he hasting to accomplish, a huge stone drew him downe, and crusht himselfe to pieces. They also would haue caused you to haue passed through the fire, as a sacrifice to *Moloch*: and haue vsed you as Moabites. They would haue made you their martyrs, before your time: you should haue beene lickt vp in the common flame: Come you therefore out of *Babylon*; Loe how shee rewardeth her children, like the harlot mother, who in *Salomons* dayes ouer-laid her owne child to death, and yet would haue the liue children of the true and naturall mother in her keeping. Touch no *vncleane* thing: doe you trie the spirits heereby, and iudge them to be rauening Woolfes: know them by these ripe fruites of red and scarlet sinnes, of horrible, and

15

2.King.10 7.
2.Sam.3, 28.

2.King.23.10.
Benno card. in vit.

2.Cor.6.17.
1.King.3 19.

1.Ioh. 4.1.

Math. 7.15.

vnnaturall, and vniuersall murther: and ioyne with vs now at last in the sincere profession of Gods word alone, which God hath defended in your eyes, and experience, so oft of olde, and now freshly: do you nowe come out of the fire with feare, and make a perfect vowe as *Naaman*, to offer to no other God, and to blesse the Lord God of the Protestants; euen the God of *Paule*, for whose sake God spared two hundred seuentie and sixe in the same ship, to praise him, and magnifie him for euer.

Iud. ver. 27.
2. King. 5. 17.
Act 27. 37.

16 O You stately buildings and Edifices of Antiquitie, whose seates were set for iudgement: whether all the heads of the tribes ascend, and other nobles and elders of this Realme for common causes of olde: together with the princely Oratories and Chappels, and Churches of deuotion, and for the inauguration and inuestiture of the Kings and Queenes of this Realme: who haue long stoode in peace on your bases: and beene vnmooueable in so many alterations of Princes, Nations & times: and yet now one stone was not to be left vpon another, if they might haue had their will: Crying downe with it, downe with it, euen to the ground: abhorring not the men onely, but the place also as a leaporous house, and vowing to make it waste as a wildernes: doe you consider, and bee not inanimate and altogether mute, but as the creature that lifteth vp his head for the day of redemption, spirited with a feeling of your preseruer: that they which visite your monuments, & come to see your ornaments; may go about you, as of olde about *Syon*, and tell her Towers,

Math: 24. 2.
Psal. 137. 7.
Leuit. 14. 45.
Rom. 8. 19. 20.
Psal. 48. 12.

Towers, marke well her bulwarks, and consider her walls: and see not a stone mooued, or a piece of timber shaken: GOD hath taken pleasure in the stones of your foundations, and hath had pittie on the dust thereof: as for your enemies hee hath trod downe their life in the earth, and laid their honour in the dust. Doe you stand and continue to tell posteritie, as a stedfast and speaking pillar to admonish the members of that body, all that come vnder your roofe hereafter, there to intend him onely that deliuered them: and not to tempt this iealous God by any sinister decree: whose wrath had like to haue vomited vs vp, a luke warme nation, neither hot nor colde out of his mouth: and who had his fanne in his hand, to haue burnt vs vp a people not worthie to be beloued, as chaffe in one day: so that all may with teares & feares, accusing & iudging our selues, get vs to our God right humbly: and learne heere aboue all places, especially of estate, with voices, suffrages, and decrees of holines & iustice, to blesse this Lord, praise him, and magnifie him for euer.

Psal 102. 14.
Psal. 7.
Esa. 10 1, 2, 3.
Apoc. 3, 15, 16.
Math: 3, 12.
Zeph. 2. 2.

17

OYe auncient monuments and Tombes of the dead, the Sepulchers of the famous founders of this common wealth, the noble Kings, Queenes and Worthies of this Realme: whom many haue visited with ioy and honour: whose bones, and bodies, and sacred memories haue rested in peace a long time, notwithstanding the vprores of Kingdoms, mutinies of people, turmoiles of ciuill warres, and mightie earthquakes: and yet should now haue beene digged out of your honourable graues, and haue

haue had your parts rend vp with this blast, as malefactors in a newe execution: and dislodged out of your honourable houses of rest: your corpes disturbed, and your ashes scattered by this Plutoes and hellish confusion of *Babel*, and terrible earthquake ploughing vp all before them, and making furrowes in the hard rockes: doe you therefore lift vp your
Math. 27.52.53 heads, and rise vp as the bodies of the righteous out of the dust, at the death of Christ: and blesse this Lord, who letteth you rest the rest of your time, euen a little time, expecting a ioyfull and speedie re-
Apoc. 6.11. surrection with all the Saints of God, and all your people succeeding you together, to praise him, and magnifie him for euer.

13 OYee Rolles, and Charters, and auncient Registers and Records of Courts of estate, containing the decrees of the wisedome of the auncient, and the rules of iustice and equitie betweene man and man: which all should haue bene shriuelled together in the fire of the Lords iealousie: like as at the dissolution of the whole world, when the ele-
2. Pet. 3. 10. ments melt with heate, and heauen it selfe vanisheth as a scrowle: and the workes of the earth are to be burnt with fire: doe you flourish and reuiue out of your places, not to bee intanglements and incumbrances, or tedious tarriers, with dilatorie pleas, respiting the cause, or respecting the face of any: that all men that haue to doe with you, may more blesse God that loueth peace and equitie, and is a God of
1. Cor. 14. 33. order, and not of confusion, that there remaines euidence of truth, and that the land markes are not

remooued,

remooued, as the Diuell would haue had it: and therefore bee the more inflamed, in all honest and true dealing, to praise God, and magnifie him for euer. Deut 27.17.

19 O You Chariots of the mightie, and Coaches, and Caroches of the great men of our state, together with the white Steeds and Palfreyes, that runne as the horses of *Iehu*: who had perished in the same deluge of fierie destruction: or been stoned or pressed to death with your maisters and owners. A horse had beene a vaine thing to saue a man: the glory of outlandish Coursers: the neighings of horses, and the pride of the ratling of the wheele had vanished: doe you who as creatures, are subiect to vanitie, vntill the reuelation of the sonnes of God be; and your deliuerance from the bondage of corruption: acknowledge in your degrees, that the iudgement of the Lord is like a great deepe: hee saueth man and beast: Let man and beast therefore, blesse this Lord, praise him, and magnifie him for euer. Iud. 5.10. 2. King. 9.20. Psal. 33.17. Rom. 8.19.20. Psal. 36.6.

20 O Thou glorious and triple Court of great *Britaine*, and all you braue gallants of each of the princely housholds: you high and tender Ladies & honourable virgins: see how God pitied your sex and softnes of education: and all ye seruants of so great a Monarch, Queene, and Prince, with all their traine and retinue: Consider the danger to be past before you heard of it: where had beene all your beautie, honour, grace, approachment, iolitie, and

 brauerie,

brauerie, if this plot had taken effect: doe you all
Psal. 84. 10. learne to loue the Courts of the Lords house, counting one day better spent there, then any in the tabernacles and chambers of vngodlines: wish there rather to peepe in at the doore, then otherwise to haue free ingresse into the priuie chambers of Princes: Alas, what could the bed chambers, the withdrawing chambers, and priuie chambers of Princes haue auailed you: when you should haue runne
1. King. 22. 25 from chamber to chamber, to hide you your selues:
Ier. 9. 21. 22. and yet no chamber could haue hid you, when the foundations of the earth had beene discouered: when as no barre could haue shut out destruction: death would haue scaled euery wall, and climde in
Isa. 28. 17. 18. 19. 20. at euery windowe: Iudgement had beene laide to the rule, and righteousnes to the ballance: this thick haile, pel mel would haue swept away euery vaine confidence, and this breaking in of a fierie sea, had ouerflowed the secret places: euery couenant with death should haue beene disanulled: the agreement with hell could not stand: this scourge should haue runne ouer, and haue passed through: all should haue beene trod downe by it: when it passed ouer, it should haue taken you away: and it should haue passed euery morning, and in the day, and in the night: and there should haue beene onely feare, as *Esay* speaketh: euery bed should haue beene too straite, that it could not suffice, and euery couering too narrowe, that none could wrap himselfe, but that this mantell of woe had infolded euerie one: doe you therefore feare and tremble, and worship with holy worship, this GOD, that hath

made

made fast the barres of these gates: and blessed all within them from this curse so neare vnto you: let there be a new heauen, and a new earth among you: make a solemne vowe to haue cleane hands heereafter, and to banish so deare corruption from the regall palace, especially in Church matters: be free spirited: embrace ingenuitie and plainenes: abandon shifts, gloses, and flatterie: (for the Lord is the auenger of these thinges:) Speake the truth euery man from his heart: pittie the attendance of suitors with speedie dispatch: that remedies bee not worse then diseases: (for a lingring sicknes is worse then a timely death:) finally, promote Gods glory, not your owne ambition, with all your meanes and accesse: make not sad the heart of the righteous; but giue grace and honour to the Saints, and them that excell in vertue: so blesse you this Lord, as you look for his blessing, and feare his curse: praise him, and magnifie him for euer.

Psal. 147. 13. 14.
Esa. 65. 17. & 66. 22.
Apoc. 21. 1. 2.
1. Thes. 4. 6.
Psal. 15. 2.
Ezech. 13. 22.
Psal. 16. 3.

21

O Thou famous Citie of *London*, of olde called *Augusta*, and Empercsse of the land, and chamber of the Kings and Queenes of *England*, the head and mother of the Cities of the land: the nurserie of religion and fidelity: the store-house of the good Subiects: and the nest of the wealth of the realme: and therefore the more maligned of the Enemie, whose elders are as Barrons and Chapmen, the nobles of the earth, whose peace they so much enuied, whose strength and loyaltie they feared: whose wealth the fingers of many insatiable cormorants, itched to be medling with: intending no doubt all

Holinshed. pa. 104. & 247. 28. Pchd. 3. pa. 731.
Esa. 23. 8.

mercilesse rapine, dishonour, and villanies, not to be named, towards thee. How should thy hidden and secret houres haue beene sought out, and thy treasures searched at full? Remember what *Gotham* a Priest, and predecessour of these imagined against thee: did he not towards his death wish fire & brimstone vpon thee from heauen, which these were fetting from hell? thou shouldest haue beene (if not sacked) yet so cumbred with feares & fresh incounters at home, and newes of slaughters abroad, warres and rumours of warres, that thou couldest scarce seeke out the bodies of the dead to gather the Princes and Nobles out of the dust and rubbish: doe thou betime repent of thy prodigality, deliciousnes, and wantonnes, thy couetousnes, and hypocrisie, and euery other sinne: pray for sound iudgement, to discerne true and wholesome doctrine: and beware of humours: learne to honour with a perfect heart, with all thy peace, plenty, and strength, this Lord that keepeth thee (the onely watch-man of the Citie: whose eye neuer winketh nor is wearie, for he that keepeth *Israel*, neither slumbreth nor sleepeth) blesse thou the Lord: praise him, and magnifie him for euer.

Obad. 5.6.

* Simonides in Tullie. 2. de orat. cum obrutos humare vellent. neq; posset inter noscere: ex eo quod meminisset quo cuique loco quisque cubuisset, demõstrator vnicuiusque sepeliendi fuit. Simonides when as some would haue buried the that were ouerlaide in the dust vpõ the fall of a house, & could not discerne them; thereby that he had remembred in what place euery man sat: he was able to giue direction for the burial of euery one in his degree.

O Thou famous Cittadle, the royall Castle of the Tower of *London*, the first footing of Coronation of the Kings and Queenes of this land, and the possession taking, and earnest of the rest of the Dominions belonging to this Kingdome: a faithfull and sufficient, and speedie seruant at hand, to thy soueraigne and Country: a friend to their friends:

and

and an enemie to their enemies: a vowed companion, and comfortable neighbour to the honourable Citie of *London*, the sinewes and ioynts of our warlike prouision, and commaunder of peace: the feare of the rebellious: the ayme of the enemies eye: the expectation and care of all true subiects: how shouldest thou haue beene vsed sore against thy will against thy dearest friends? the mischieuous designes against thee, the most wise, prudent, and religious Gouernour within thee: The industrious and vigilant officers and attendants there: (whose surprising they deuoured in their first hopes) he knoweth best who is thy Fort and Tower: whose name is a strong Tower, and deliuered vs before our dead hearts could runne vnto him: who brought the pray vnto thy lap, and tooke captiuitie captiue, and gaue them into thy custodie: * doe thou and all thy Ministers instruments store & furniture with triumphs and trophes, with voties and peales of ioy & thanksgiuing, blesse this great Lord thy keeper, praise him, and magnifie him for euer.

Sir. W. Wade.

Pro. 18.10.
Psal. 61.3.
Psal. 31.2.3.
Psal. 63.19.

* Be thou like the Tower of Dauid, as it were the neck o estate, built for defence with all thy thousand shields, and all the targets of the strong mé that hang therein: the Tower of Lebanon that looketh to Damasco.

O Yee Townes and Countries, who tasted of the headlesse skirmishes, & suddainnes of the brutish furie of these enemies of *Sion*, and the haters of the peace of *Ierusalem*, the very same fatall time by their desperate insurrection among you, aboue all other shires and places: doe you (I say) as sonnes likewise of the resurrection, vnto whom the Lord said, *in your blood liue*: you sawe the enemie, but felt no harme: their letter prophesied safetie in the Country, but against their wils: doe you therefore

23

* Warwick sh. Worcester sh. Stafford shire. Ezech 16.6.

Ios. 24. 10. Graunt, Percie, Catesby, and the Wrights, Tressam, Garnets men. Ouen.

blesse this great God, that blesseth you the more for *Balaams* cursing; who scattered their forces, diminished their power: and so quickly quelled them in causing their owne powder to brand them in the faces, and all their purposes to be defeated without anie great pursuite, and some of them to perish in the very acte of their owne sinne; some to languish with griefe, others to kill themselues: and all their mischiefe to returne vpon their owne heads: blesse you againe and againe this Lord: praise him, and magnifie him for euer.

24 O Yee Ministers and speciall seruants of the Lord: the Prophets of *Israel*, and feeders of the sheepe of the Lords pasture; whom these smoakie locusts of the bottomlesse pit, these rauenous Wolfes greedie of the prey, most abhorred: to place their owne *Baals* Priests, and all the sacrificers of the Groues and hill altars in your roomes, and so to deuoure the Lords inheritance: your safety & ministration they enuied; your families they vowed to shame and miserie: your persons to certaine and more cruell destruction aboue others, by a special marshal at armes, appointed vtterly to extirpate you: Let your Harpe be in your hand, and Psalmes of *Moses* and *Dauid*, and the lambe in your mouthes: reioice ouer her all you Prophets & Apostles: for God hath done your iudgment on her: Let *Vrim* & *Thummim* be for euer with you: gird the sword of the spirit about you, to destroy all spirituall and corporall Idolatrie: thinke it not now a time to striue for complements, and to inforce odious exasperations, & antichristian comparisons

Apoc. 9. 3.

Apoc. 15. 3.

Apoc. 18. 20.

Deut. 33. 8.

Exod. 32. 27.

parisons against the reuerend Fathers, when as you see your soules and their soules, & the soule of religion it selfe is sought after: making lesse of your liues, then of the least of their ceremonies, hauing as little conscience to kill you all, as to slay a sheepe: behold the scope of Diuinitie is a large field, Christ crucified is a spacious argument; vrge that, and walke in that, and forbeare other impertinents: See you not that the resolution of our state hateth Antichrist, with a perfect hatred, this 48. yeares, and is therfore hated vnreconcilably, as beeing in it selfe the most Euangelical monarchie in the world, and a sanctuarie of refuge for all the professours in the earth vnder her shadowe: let this whet your courages, and set an edge on your zeale; and teach you spirituall discretion, to goe with one shoulder to ruinate *Babel*, and not be diuided in your selues in your seuerall stations: *Cursed be he that doth the worke of the Lord negligently*: Let your voices and spirits declare in all the congregations, that the Lord himselfe is a Champion for the house of *Aaron*: a defender of the tribe of *Leui*: and that he holdeth all the starres of all our Churches in his owne right hand: and that his mercie to that function endureth for euer: Celebrate you the Lord of the harueſt, so benigne and gratious vnto you: and remember him that said, *Occupie till I come*: and so much the more, because the enemie is so busie: Let the house of *Aaron* then, and all the tribe of *Leui*, blesse this Lord, their speciall Lord and Maister, and patrone: praise him, and magnifie him for euer.

Rom. 8, 30.

Ier. 49. 10.

Psal. 115. 10.

Luk.

O all

25 O All ye louers of the Gospell, and faithfull professours of Christs holy religion in this Kingdome: who next after magistracie and ministerie, were most hated, noted, and obserued, and appointed to cruel butcherie & massacre: your families to be singled out to pillage & dishonour, of which some of the peraduenture they had surueyed, taking notice of their number & strength, and to haue been sacrificed not as *Isaac* also, but as *Abraham* also, euen the father and children, and the very seruants at the foot of the hill: how would not *Rome* haue bragged ouer you as a Lady and Conquerresse: who shall not feare the beast, and worship his image, or take his marke in his forehead or right hand: But the Lord caused the knife to stay, that was so neare the throat, and made the Ramme that pushed at you, to be taken in the thicket of his owne deuises: and to be a ransome for the innocent Lambs of his flock: be wise hereafter, as serpents, thinke not they haue done. Beware the dogge that barketh not: who said, they shall not know, nor see vntil we come into the midst of them, and slay them: doe you blesse and honour this God of your life and beliefe: adorne his glorious Gospel in your selues and families so much the more: praise him, and magnifie him for euer.

Apoc. 13.

Math. 10. 16.

Neh. 4. 11.

26 O Ye wealthie & fat ones of the world, who haue gathered siluer as dust, and gold as stones: that haue grace and place, fauours and honours aboue others, Mannors, and demeanes, and children, and call the lands and houses by your names: that haue ships,

1. King. 10. 27

ships and shops, and store-houses, and ware-houses, and wealth laide vp for many yeares: Loe in one moment your soule gone, & whose should all these haue beene? how quickly should all haue beene turned, returned, and ouerturned, in an houre? therefore let thi teach you not to trust in vncertaine riches, but in the liuing God: to treasure vp religion, not pelfe: to confesse all to bee transitorie: learne hence the contempt of the world: and to be prouided, that the day of the Lord come not as a snare vpon you: make friends of vnrighteous *Mammon* in this life, that you may be receiued into better tabernacles: yeeld it to be true, the world passeth, and the iolity thereof, and all flesh is grasse, and all the glory thereof is as the flower of the field: onely the word of God, and them that are begotten by it, abide for euer: doe you therefore hee reafter in all your graces and places, countenance, & maintenance, wealth and store, for this so great patience towards you: blesse this Lord, praise him, and magnifie him for euer.

Psal. 17. 14. & 49. 11.
Luk. 12. 20.
Ezech. 21. 27.
1. Tim. 6. 17.
Math. 6. 17.
Luk. 21. 34.
Luk. 16. 9.
1. Pet. 1. 23. 24. 25.
1. Ioh. 2. 17.

OYee that take pleasure in pleasure, (though to Gods displeasure) and in your owne voluptuousnes, in drinking away the health of body and soule, in gaine, stealth, and robberie, in ambition, injustice, oppression, or any other wickednes, and all the impenitent: learne a parable of the figge tree: you that write or speake parables, let them take one from our Parliament and state: therefore if it bee so much pleasure and honour to take pleasure to bee ioyned in affection with the creature, know it farre 27

greater honour and pleasure for the creature to bee
ioyned with the Creator, who is blessed for euer.
Learne in all your pleasures and contentments, to
remember this Lord, who speaketh suddainly of a
Ier. 28. 7. parliament, a kingdome, a nation, a citie, a towne,
a family, a man, a woman to pluck vp, to roote out,
to destroy, as suddainly as the Potter dasheth in pie-
ces, a vessell of clay: despise not counsell: refuse not
Prou. 1, 25. instruction: neglect not the riches of Gods bounti-
Rom. 2. 4. 5. fulnes, and long suffering, which loueth not to take
you tardie, and at aduantage, to vndoe you in the
Act of your sinnes, but leadeth you to repentance:
2, Pet. 3, 9. harden not therefore your hearts, nor heape not vp
wrath against the day of wrath, and the declaration
of the iust iudgement of God, who wil reward euery
one according to his works, put not off from day to
day: for you know not how, nor when, nor by what
meanes he commeth: and when he commeth, hee
Pro. 1, 26, 27. commeth as a whirle-winde, and laugheth at the de-
struction of the vngodly: Be sober therefore and
watch: blesse you the Lord, praise him, and magnifie
him for euer.

28 OYee desperate & refractarie malecontents, and
irreligious Atheists, that looked for a troublous
time to fish in, as in muddie waters: for a mist and
smoakie time to goe vnespied, as false thieues: being
readie and yawning to make hast to the pray: Loe
Psal. 58. 1. the pray is pluckt out of your teeth: know that there
is a God that iudgeth the earth: and hath meanes to
deliuer his from temptation in the very flames, as he
2. Pet. 2. 9. did *Lot* in *Sodome*: that the wicked shall not haue

their

their wills on them, nor one of their bones be broken: and that the stones are at league with them; but vpon the vngodly he raigneth snares, fire, and brimstone, stormes, and tempests, as thick as haile, this shal be their portion: euen hence learne to bende your selues to some lawfull calling, and be content with your estate, and thereby to blesse the Lord: praise him, and magnifie him for euer.

Psal. 34. 20. Iob. 5. 2, 3. Psal. 11. 6. 7. Luk. 3. 14

29

O You hard hearted Papists, and indurate hypocrites, whose consciences are seared with hote irons, to make the commandement of God of none effect, whereas hee strictly forbad murther: to establish your owne traditions, which you call the catholike religion, you spare no blood: where are your brags of 88? of the late Queenes death of happy memorie, and of this infernall tragedie? where are your hallowed altars to be erected in *Paules*? the threatnings against our bibles? promising of mariages to your friends, and sharing offices and honours as you would? Where are your seuen Psalmes to pray for prosperity, when that crack should haue beene? your letters exhortatory, praying vntil that fatal Tuesday: then *totnam* to be turnde *French*? your publike prayers beyond seas in generall, for successe to the catholike parliament, petition of blood? Shall not the angell of the fire protest against you? Lord thou art iust, which art, which wast, and is holy, because thou hast iudged these thinges: for they shed the blood of the Saints, and Prophets (and had still an vnsatiable dropsie vpō them, thirsting after more) and therefore hast thou giuen them blood to drink:

1. Tim. 4. 2.

Their words & confessions.

Apoc. 16, 5. 14. 18.

 for

for they are worthy: and another Angel answere by alternation: euen so Lord God almighty, true & righteous are thy iudgments: Be still once at length, take *Gamaliels* wholesom counsell: be no more fighters against God: consider whether this counsell be of God: take Christs own counsell: *Kick not against the pricke*: Remember S. *Peters* words: Let none suffer as a murtherer, testifie and beare witnes against vs: you mislike our parliament and proceeding, and what a manner of one should yours haue beene: should not your parliament haue beene as a mighty strong winde rending mountaines, & tearing rockes, or as a fearefull earthquake or flaming fire: and yet the Lord not with you: though you bragged as *Rabsakeh*: are we come vp without the Lord, who hath conducted vs, and concurred with vs to this verie place to destroy it? yea the Lord saide vnto vs: Goe vp against this parliament, and destroy the land: whereas our parliaments haue beene in a still voyce vnto you onely to haue you still: without any disposition to disquiet you: without that very necessity of our liues (God pardon vs for it) by some new ouert action, and restlesse practise of yours, driue vs to make law after law, which yet were slackly executed by vs: See O you seduced soules: is this their almes, prayers, hospitality, fasting, good works: who persecuteth now? who is the Lambe, and who the Wolfe? the olde prouerbe shall cease: *Punica fides*: and *Papistica fides* shall come in place: *Carthage* of olde was: now *Rome* is broke forth: Is this your petition, catholike? Is not this *tolere*, *non tolerare*: not toleration of religion, but killing of the men: See

Act. 5, 38.
Act. 9, 5.
1, King. 19, 11.
2, King. 18, 25.
1, Pet. 4, 15.

Gods

Gods hand against you, be still at length, and know that the blood-thirstie shall not liue out halfe their dayes: open your eyes to see the mysteries of Anti- Esai.
christ fulfilled, and sore plagues in these dayes pou- Apoc. 16. 2.
red vpon them that worship the beast; lay it to your hearts: how as *Pharaoh* he oppresseth you with sore worke to vndoe you and yours, how many families of Dukes, Earles, Lords, Knights, and Gentlemen, he hath made desolate, making some of them pioners, and labouring men in stone and clay: forsake him by so many warnings, so many of you as belong to the Lord: as for the rest, he that is ignorant, let him be ignorant still: hee that is obstinate, let him be ob- Apoc. 22. 11.
stinate still: fulfill the measure of your condemnati- 1. Cor. 14. 38.
on: let your profession be a snare, a net, and a stum- Rom. 11. 8.
bling blocke, for a recompence vnto you: let their eyes be darkned, and bowe downe their backes al- 2. Cor. 4. 3.
waies. If our Gospell be hid, it is hid vnto them that are lost, in whom the God of this world hath blinded their eyes, least the light of the glorious Gospel, which is the Image of God, should shine vnto them: and yet know, that God who got honour of *Pharao* Exod. 14. 17.
and all his hoast, who hath foyled you so oft, will Psal. 110. 2.
raigne in the midst of his enemies: he will ease him- Esa. 1. 24.
selfe of his aduersaries, and be auenged of them that hate him: he will be exalted in iustice ouer you, and sanctified in iudgement; euen *Abimeleth* shall confesse that God is with *Isaac*, whom he before driue a Gen. 26. 27.
way: yea the nations shal say: there is a fruit for the Psal. 58. 11.
righteous, and a God that iudgeth the world: the Esa. 6. 3.
whole earth shall be filled with his glory, he will be blessed, and praised, and magnified for euer.

30 OYe helpleſſe and ſuccourleſſe people, women and children, olde men & Infants, young men and maides: Artificers and Tradeſmen, Farmers, Husbandmen, and feeders of cattell, all that till the ground: and all you that loue peace and honeſt fruition of your owne: gather your ſelues, blowe a Trumpet in *Sion*: gather the elders, aſſemble the children and ſucklings: let the Bridegroome come forth of his chamber, and the Bride out of her cloſet: and ſee the worke of the Lord, how he hath deliuered you from ranſacking, rifeling, and miſerable impouerihment, and deſtruction. Behold, was not the Angell come out of the temple of heauen already with a ſharpe ſickle: and had not the other Angell, that had power ouer the fire, called vnto him with a loud crie, though wee as deafe Adders heard it not: thruſt in the ſharpe ſickle, and gather the cluſters of the Vineyards, of great *Brittaine* (for her grapes are ripe, that they may be caſt into the great winepreſſe of the wrath of God, to be troden in euerie Towne, Hamlet, and Citie:) but that the Lord repented him, and yet we doe not repent vs: Seeke you the Lord therefore, in all your labours, trades, grounds, fields, cattell, callings, and degrees: preſerue Gods feare: promote his glory: confeſſe him to be a Father to the fatherleſſe, husband to the widdowe, and a deliuerer of the ſimple and harmeleſſe of the earth: and ſet your ſelues hence-forth (as *Iob*, in his family, ſo you in yours) to offer ſacrifices of prayers and pſalmes to the Lord, according to the number of you all, leaſt there be ſinne found in your trades

Ioel.2,15,16.

Apoc.14,17.

Iob.1,5.

trades & dealings: some sinnes of lying, cousoning, swearing, false measures, or weights: or some corruption of vice in you, or your children, & seruants: as fatherly *Iob* suspected and feared his owne house: pray the Lord of the harnest to send forth labourers into his harnest: pray and pay duly, that God may haue his right, and blesse you the Lord euery way, praise him, and magnifie him for euer. Math. 9, 38.

31

O Thou entire and whole Court of Parliament, the highest hill of our land: the open theater of all our actions: the Senate house of grand estate: the chiefest counsell of imperiall law: and the sanctuarie of highest appeale, and decision among subiects: the marrowe of wisedome, and christall confluence of cleargie, nobilitie, and gentrie: the center of vnderstanding, and riches of experience from all sides: sing for euer a song of iudgement and mercy vnto our God, as one man together: they intended no place in the first place, but this place of Parliament: no persons but Parliament men to destruction: in other iudgements, as plague, famine, warre, the meaner sort ofthe goe to wracke, but heere they shot at the fairest flocke together: As *Pilat* mingled blood and sacrifices together, so they (O horrible indignitie) meant to mingle blood and dust together, and to make morter of the choisest blood in our land, to build their *Babell* with. *Babilon* I say, meant to make that worthie house as the mountaine set on fire and tumbled into the sea, like an *Aetna* spit-fire, flaming gobbets of fire vpon her owne friends and children: to make it as a pot, as *Ezechiel* speaketh: hauing cut you

Lectisternium iustitiae: caput publici consilij. The spred bed of Iustice: and head of publick counsell. Psal. 101. 1.

Luk 13, 1.

Apoc. 8. 8.

Ezech. 24. 3. 4.

you as flesh to the pot, to seeth euery good morsell therein: to make that reuerend place, a very shambles, hauing got, as *Herod* all the nobles of *Iurie* into one Amphetheater, to runne and streame with the finest & purest blood: to make it as a melting house, as the same Prophet threatneth: to new found our Church and Common-wealth: to make our Princes and noble-men of *Sion*, who weare fine gold, to be esteemed as earthen potshards: the founder and mettal-men of *Rome*, esteemed you all no better then lead, yron, & brasse: and put you all in one furnace: ye the Lord himselfe seemed to haue barrelled vp wrath against you, as they had barrelled pouder: as though hee had directed them to begin at no place but there first, as he said once, begin at my sanctuarie, and at my auncient men which were before the house; so heere begin at my parliament: as though the Lord meant to make that graue place, like *Kibrah-Hattaauah*, the graues of lust: that whilst the word was yet in your mouthes, the wrath of God to come vpon them: to slay the strongest of them, to smite downe the chosen men in *Israel*, as though the Lord had appointed a sacrifice in the place, and a great slaughter, as in *Bozra* of olde: the earth to be drunken with blood, and the dust to be made fat: euen a sacrifice vpon the mountaines of *Israel*, with many dishes of the blood of the valiant, and blood of the great ones: like the Lords great supper in the Reuelation, for all the birds to come vnto it: but the Lord hath spared his owne people, and poured out the blood of our enemies, and lifted vp their carcasses for euery bird to peck on: and behold, you all are

Iosephus.

Ezech. 22. 19.

Lam. 4. 2.

Zach. 12: 19.

Ezech. 9. 6.

Psal. 78. 31.
Num. 11. 34.

Esa. 34. 5, 6, 7.

Ezech. 39. 17, 18

Apoc. 19. 17, 18

as

as a brand not touched by the fire: He threatned to take vp huge and mighty stones, but would not let one of them be cast at you: he laid fewell, but would not let it kindle: He filled the pot, but would not let it seethe, nor any morsell be diuided to put within it: He brought the sacrifice to the hornes of the altar, but would not slay it: but gaue your enemies into your hand: And in the same place diuided their heads and quarters, where they meant to haue rend in pieces yours: GOD hath scattered the bones of them that besieged thee: he hath slaine *Oreb* and *Zeb* in their owne rocke and wine-presse: and heerein is the Scripture fulfilled: I will make thy enemies come to worship before thee, and they shall knowe that I loue thee: take full warning at such a caueat, as one body, why the Lord seemed to come to your pauilion, and why hee knocked at your doore. And in particular, let euery soule among you looke to the reckoning that GOD hath with you: cast about as *Dauid* with *Nathan* concerning the temple: And at another time in the imperiall assembly for reducing the Arke, when something had beene forgotten before: followe on and proceede with the Lord, that they may be Prophets against themselues: God and man by your concurrence to punish the wickednes of this time: (and what wickednes hath any age or chronicle obserued greater?) that they may receiue a blow in parliament in deed, and yet no stirring afore hand on our part: and that they may see none hurt them, but themselues: Consider that these are not olde, outworne, and ouergrowne Papists: but bred in our time, & vnder our improuidence (God

Ezech. 39. 4. Zach. 3. 2.

Iud. 7. 25. Apoc. 3. 9.

Psal. 33. 5.

2. Sam. 7. 3. 2. Sam. 6. 12.

In the letter.

Apoc. 2. 20.

impute it not vnto vs) take full order that *Iesabel* be permitted to teach and seduce no more: deale faithfully betweene GOD and his people, least a worse thing come vnto vs: behold God prouoketh you on paine of your liues: the Countrie reposeth trust in you, the Churches depend on you: and the eyes of all the world are vpon you, to see the fruite of your wisedom in thorough orders for your owne safeties & Gods glory: else we shall be as a reproach among all nations, and as a ship of fooles in a calme sea and sound barke, and no enemie to boord vs, to miscarie in the hauen, by not prouiding for a tempest aforehand, with this inscription ouer vs: *Thy destruction is of thy selfe, O England.* Be this spoken to no dishonour of so graue a Senate, that hath made so worthie proceedings alreadie: but to stirre vp all to pray, that God may enspire effectually, that neither friend may misse any comfort, nor enemie haue hope, or cause to ioy: Surely GOD that offered to make a
Exod. 32. 10. great nation of one *Moses*, is able to raise vp parliament men of stones; and indeed did not the beames,
Abac. 2. 11. and timber, and stones of the parliament threaten wrath: Seeke therefore the Lord with a perfect hart, set vp a Pyramis to thy God, and a pillar of memorie as *Abraham* did: That God hath been seene on your
Gen. 22. 14. mount: erect a new monument where they would haue destroyed all the olde monuments: as *Nebuchadnezar*, make and publish generall decrees, make
Dan. 3. 32. the signes knowne abroade, that the high God hath done vnto thee, that there is no other God that can deliuer ye, as our God: as the dedication of a speciall holy day for this purpose declareth already: haue

warre

warre with *Amaleck* for euer, remember the Lords charge: forget not: forget not. And as another scripture directeth: Reward *Babylon* double into her bosome: remember him that saith: *Take vs the little Foxes.* And againe: Blessed shall hee be that taketh the children of *Babylon* and dasheth them against the stones: take order that all flesh in all our dominions, by the preaching of his word, may see the saluation of this God: that children vnborne may seeke the God of their Fathers, and all of vs in your behalfes, for so wise, zealous, and prouident Counsell, as the oracle of God, may blesse the Lord God, praise him, and magnifie him for euer.

Deut. 25. 19. Apoc. 18. 6. Cant. 2. 15. Psal. 137. 8. Luk. 3. 6. Psal.

32

O Thou whole Kingdome of *England*, thou carelesse daughter, that liuedst at ease, and dwelt in securitie as *Laish*, nowe this eight and forty yeares: when thou saidest within thy selfe, Peace, peace, strength, strength, amitie, amitie, vnitie, vnity, lenity, lenity: Loe a snare as suddaine as the trauell of a woman: the Lord came against thee: the true God stole vpon thee as a thiefe: losse of children and widowhood, should haue come vpon thee in one day: the portiō of *Babel* in her perfection: the morning thereof thou shouldest not haue knowne: thou wast as neere to hauock, as thy sister of *France*, on the other side of the water: vpon whom came an inundation of blood, as it were to the horses bridles, to destroy an hundreth thousand at one time: the walls and roofe of *Dagon* fell downe vpō Philistines 3000: the buildings of foure whole Cities of *Sodome* oppressed their owners: one wall falleth vpon 27000. of Syrians:

Iudg. 18. 7. 1. Thess. 5. 3. Apoc. 16. 15. Apoc. 18. 8. Esa. 47. 9. In the Q. declaration 1662 Apoc. 14. Iud. 16. 27. 1. Kings 20. 30.

ans: *Iericboes* walls come tumbling down: but *England's* are spared. Thou art let goe as a scape got, or liuing sparrow, from the death in hand: thou hast not lost not one man in all thy Tribes: do thou therfore exalt, set vp, and blesse this thy God that loueth thee deerely: by prolonging thy peace in thy borders, and preuenting this crying and complaining in thy streetes: else haddest thou beene, yea and shalt be a wofull spectacle of miserie, & an incōparable example of calamitie to all the world: should not thy times haue beene as in the dayes of *Noah*? some taken eating, some drinking, some in marrying: and knew nothing till the flood of vengeance came? as in the dayes of *Lot*: some building, some planting, some buying, some selling, and the fire disturbed all their works? as in the day of *Ierusalem*: some taken flying: of two in the field one hit, the other scaping: some in the house, not suffered to come downe: others abroad not suffered to fet any thing out of the house: some taken in the Inne as *Moses*: some neere the gardens, as *Balaam*: some in the tents of whoring, as *Zimri* and *Cosb*: some as *Abimelech*, hauing come neere the dore to haue his braine brokē with a stone: some taken lying in receiuing bribes as *Gehezi*: some robbing the Church, as *Ananias* and *Zaphira*: some walking in the Tarasses as *Nebuchadnezar*: some drinking with cōcubines, as *Baltazar*, &c. Lord how many hearts had beene discouered? how many hypocrites dismaked? faint and fraile men laid open? some weak would haue proued strong? some strong, would haue proued weake: the reputed faithfull, might haue been vnfaithfull: the trustie, might haue become

Leuit. 4.52.53.
Psal. 144.14.
Math. 24.38.
61, ver. 40, 16, 17, 18.
Luk. 17, 28.
Exod. 4,25.
Num. 22.24.
Num. 25,14.
Iud. 9.
2, King. 5.26.
Act. 5.
Dan. 4,52.

become treacherous: men taken to be quiet, might haue beene outragious: many that make faire weather, would haue been glad of this storme: they that seeme content with their owne, would haue taken part in the common spoile: how many priuate quarrels would haue beene reuenged vnder publike visors? how many that seeme Protestants, would haue appeared Papists? how many wise would haue proued foolish; and at their wits end? how would the base haue presumed against the honourable? the young against the aged: who could haue beene sure of life or goods, or wife, or childe, one houre? what house not rifled? what virgine not rauished? what wife not deflowred? euery Towne and Country should haue beene filled with woe and lamentation, and astonishment: Winter houses & Sommer houses had beene demolished: the great houses smitten with breaches, the little with chests, as *Amos* speaketh. It should haue beene a day of darknes and blacknes, none like it from the beginning, neither any more such to the yeares of many generations: the land before it as the garden of *Eden*, after it a deuouring wildernes. And surely if parliament shall take all counsel for safety, that possibly the highest reach and extent of mans wisedome can compasse, yet if we be not reconciled to GOD, and returne with all our heart: If we be not zealous to amend: loe he standeth still at the doore and knocketh, our safety is no safety, and our rescue is but a reprieuall to a greater assises: let *England* therefore say with her God: heretofore I haue heard of thee by the hearing of the eare, but now mine eye seeth neerer then

Isa. 3. 5.
Amos 3. 11.
Ioel. 2. 2.
Apoc. 3. 19. 20.
Iob. 42. 5. 6.

euer, therefore I abhorre my selfe in dust and ashes: Let the enemie neuer haue his hope, that the iniquitie of *England* is fulfild. Let *England*, seeing shee is new borne, be a new creature: Let *England* say, the mercie of God to it indureth for euer: and that her deliuerance surpasseth all the deliuerances of Gods first borne *Israel*: let her proclaime to all people: Come and see, and heare, what GOD hath done for me and my children: helpe me all ye nations: and ioyne with me to blesse this Lord, to praise him, & to magnifie him for euer.

Pererius in Gen. 15.

Psal. 66. 6.

33 O You the right honorable Commissioners, and other the worshipfull, imployed, in examining this triane, and in digging vp this hidden graue, like the Troian horse among the Gentiles, of all villany: you see & ken further in this sea of mischiefe, then any other eye: you see the works of the Lord, and his wonders in these deep deuices: further then is fit for euery one to knowe, and which time will more reueale and make bare and naked: Heauen is high, earth is deepe, and the heart of the King who can finde out? you see the dungeon of traiterous harts: and haue pierced into the bottomlesse hell of Popish and Iesuiticall practise, by their owne bookes, writings, and confessions: you see the labyrinth of their windings & turnings, and all the false dores of equiuocating soules, more intricate, then their hiding chambers, in their coverts, and dens, and secret lurking places: you see the power of the Lord to confound them, whilst we imagined no ill: his wisedom to let them run on till they should be out of breath:

Psal. 107. 24.

Pro. 25. 3.

like

like a good Chirurgion, not to launce the wound, til it grew to a head, and the botch ripe, to breake with too much bily matter: you see the iustice of the Lord, who hath made himselfe knowne by executing iudgement, they are sunken downe in the pit, that they made: in the net that they hid, is their foot taken: the wicked is snared in the worke of his owne hands *Higgaiõ Selah: you see the mercy of God triumphing ouer all his works: arguing and disputing in his loue, concerning vs: How shall I deliuer thee vp, O little *England*? how shal I deliuer thee, O great *Brittaine*? how shall I make thee as *Admal*? how shall I set thee as *Zeboim*: mine hart is turned within me: my repentings are rolled together: I will not execute the fiercenes of my wrath, I will not returne to destroy: I am God and not man, the holy one in the midst of thee: behold, I would haue fined thee, but not as siluer: yea, I haue saued thee out of this fierie furnace of affliction, for mine owne sake, for mine owne sake haue I done it: for my names sake haue I deferred my wrath: for my praise haue I refrained from thee, that I cut thee not off: you therefore that see more (as the cunning eye in pictures, the skilfull eare in musicke discerneth more then the vulgar sort:) you that see the length, the bredth, the depth, the heigth, & at the dimẽsions of Gods works here aboue others: rise vp higher in your spirits: by their subtilty, right honourable, be more and more wise as serpents, for the state, and to preserue honourable plainenes in the simplicity of Doues, in holie conuersation for your soules health: and for blessing of your pollicy: so blesse you this Lord, praise him, and magnifie him for euer.

Psal. 9. 15, 16.

* O meditate and marke.

Ose. 11. 8, 9.

Esa. 48. 8, 9. 10.

34 O Thou noble Lord, that high *Montegle* of ho-
Dan. 5.5. 25. norable discent, and auncient renowned house, predestinate aboue all other, to be a most happy instrument of thy soueraigne and Countries safetie: consider and ponder according to thy ingenuous honour and right loyal wisedom, this great work of God, in the very fingers of that mans hand, that was author of the letter: the writing prooued to be like the writing vpon the plaister of the wall, in the Pallace of King *Baltazar*, when he thought all sure: and yet that night he lost kingdome and life: *Mene, Tekel, Vpharsin*: *Mene*, God hath numbred and finished you: *Tekel*, thou art weighed in the ballance, and found too light: *Pares*: thy kingdome and plot diuided and scattered, and giuen to thine enemies: the letter, made loue and natute worke toward thee alone, whose very fountaine and springs were stopped vp, and shut close to all others: and yet out of that ground, their blinded harts & infatuated minds might haue gathered, than if blood or alliance, or any other respect ought to haue moued them to haue bowels and feeling towards thee, it might haue led others to haue had tendernes towards others also of their friends: yea, euen to all *England* the common parents of vs all: and to euery sonne & daughter of the same: but that seeming to be wise, they be-
Rom. 1. 22. came fooles: and the scripture must be true: the mer-
Prou. cies of the wicked are vnmercifull: their bowels the seat of mercie, are cruell: if they that are euill, can
Math. 7. 9 10. 11 giue good thinges to their friends, not stones but bread, not scorpions but fishes: how much more shall

shall not our heauenly Father, who made all, euen pittie all, and loue the images of his owne creation, the works of his owne hands? who hath better right to euery one of vs, then any friend hath to his friend in any bond of nature: for hee hath made of one blood, euen all mankinde, to dwell on all the face of the earth, and hath assigned the bounds of their habitation: wee are all the generation of God: in him we liue, wee moue, and haue our being: Doe thou wisely consider, the Lords loue to thee, and obserue prudently withall, their leaden rule of their false loue: for no good patriote can abide himselfe to be loued, when his Country is hated: obserue the wisedom of God, to produce out of cõmon hatred, particular loue: out of particular loue, generall safetie in his mighty power: notwithstanding, vowes, oathes, and sacraments of secrecie to set our sworne enemies to indight for our good: to make their fingers write peace, whose hearts hatched warre: to order in his wise dispensation, such a spirit of zeale and caution in you: doe thou reuerence this great God, in a true sense & sound spirit of discerning spirits, that hath honoured thee with so great seruice: suggested and gaue grace to make the best vse of it (as they prophecied in another meaning) namely, to be a great sauiour to Prince & Country: and yet remẽbring what a holy father said: *Marie* the great instrument of all Christians good: she was more blessed by beleeuing Christ, then by bearing him: by receiuing him in her heart by faith, then by conceiuing him in her wombe: doe you my good Lord, make this a meanes to increase your faith, and resolution

Act. 17, 26.

of conscience in the best maner: blesse you the Lord, praise him, and magnifie him for euer.

35 O Thou mighty King and Queene, Prince, and Duke, Counsailers, Prelates, Peeres, Iudges, Lawyers, and Gentrie, and generally all the Subiects of this land and estate, whose heads stood vpon one necke, to be striken off at one blowe, whose bodies were in one ship of venture, within an inch bord of drowning, and within a step of death, or rather on the top of a mast, a horrible and hideous tempest growing, all our Pilats, and Marriners, and cunning sea men a sleepe, and we saw it not: recognize with me, in Queene *Maries* dayes they burnt many, but at many stakes, but heere they meant to burne vs all at one stake: amongst the Romanes they put the tenth man onely to death in a generall prouocation, heere nothing would serue but a generall slaughter, euen the abhomination of desolation, ouer so many sacred persons, and so holy a place: Let all them then that thus should haue died together, learne holy feruencie of their enemies, to striue for the common faith, to giue honour and obedience to whom it is due: Care and defence, to whom it appertaines: let all them in vnion of spirit, and the holy communion of Saints, with an indissoluble knot of truth, peace, concord, common comfort and societie: liue, and loue, and die together in an holy association in the quarrell of the Gospell, and defiance to *Babylon*, in the maintenance of one God, one Christ, one spirit, one faith, one truth, one baptisme, one communion, one King, one people, that so liuing and dying together,

Decumare ad cadem.

ther, we may with one heart and hand, one faith and truth, one minde and mouth, euer blesse one Lord, praise him, and magnifie him for euer.

O All you Churches of the Lord in any part of the world, that call vpon the name of the Lord in truth, for whose confirmation of your loue & faith, the Lord of hosts hath so mightily pleaded among vs, that maketh their pennes to write health, who otherwise wished their launces to worke vs death, to shew that hee walketh in the middest of the seauen golden candlesticks, all whose territories and tents they hated deadly as vs, professing their wills & skill, an eager desire to let some of them blood againe, as they did heeretofore in *Fraunce*, being cunning to destroy: be you the more rooted in your holy faith: resolued with all constancie in your religion, and established in your spirits, to serue so prouident a God in one vniforme profession of truth with vs, for which God hath giuen so glorious a sentence, that all variance set aside, God may perswade *Iapheth* to dwell in the tents of *Shem*, and *Canaan* to be seruant to them both: and cast our selues into a perfect knot of loue, to make defence against *Gog* and *Magog*, that gather themselues frō the foure corners of the earth, to compasse about the tents of the Saints and the beloued Citie, that so as one flocke we may acknowledge one sheepheard: and vncessantly blesse him, praise him, and magnifie him for euer. 36 Apoc. 1. 13. Gen. 9. 27. Apoc. 20. 8. 9.

O Ye mightie Lords & Emperours of the world, euen all the ten hornes and ten Kings of the earth, the Kings I say, who are kinne and brothers to one another, & all you worthy Counsailers, who 37

haue fulfilled Gods will in vpholding the Citie on
Apoc. 17. 16. 17. seauen hills so long, better then her owne hills could vphold her: and now, God putteth in your hearts by this warning what you are to looke for, if you please not this scarlet woman, as some of your most ennobled auecestors & progenitors, haue tasted in all your quarters, with the losse of their deareſt liues & best kingdomes: shee sitteth in *Vatican*, and with her *vaticinies* and prophecies, sendeth you and yours from the Castle of S. *Angelo* to death, as the Alastor and destroyer of the world: She keepeth her latitat in her laterane, liuing a shadowed life, and setteth others to that worke to which shee putteth not her finger: wherefore stir vp your heroicall spirits, prepare your selues to fulfill the rest of Gods mysterie prophecied before, that ten Kings should ioyne in one consent against this whore of *Babel*, who committeth states together, to kill one another for her: Proclaime a sacred warre against her, to shew your holy hatred of her; that *Sion* may rise, & *Babylon* may
Apoc. 18. 11. fall, and her smoake may rise vp more and more: do you begin to blesse this Lord, who hath shewed by this example to all the world, that he specially loueth the liues of Kings & Princes, and Counsailers of estate: and therefore do you your vttermost (and what cannot Kings do) to set forth the lawes of this King of Kings in all your Realmes: shew your selues to be Kings and free men, not in bondage to any, but restorers of the world, according to your great power: can you haue a better time and occasion? see the stirring and readie affections of many Kings, Potentates, and States, to concurre with you: blesse

this

this Lord GOD, of whom you hold your crownes, praise him, and magnifie him for euer.

O Ye holy Angels and celestiall creatures, that excell in strength, whereas we are weake: you that fulfill his commaundements, and hearken perfectly vnto the voyce of his words: whereas we vpon earth are all short, you that pitched your tents about the parliament house, and all our tabernacles, that looked so faithfully and louingly to your charge, so that no foote did stumble at any stone: blesse you this Lord for vs, and with vs, in all your heauenly queers, praise him, and magnifie him for euer. 38 Psal. 103. 20. Psal. 34. 7. Psal. 91. 11, 12.

O All you people of the word, Iewes, and Christians, Turks, and Infidels, ciuill, and Barbarians: Indians, and Cannibals, friends and enemies whatsoeuer: consider I pray you in all your Countries & generations, whether any like horrible, vnnaturall, and execrable thing euer were: where neither the dread of the God of life, nor duty to a sacred King, nor the tendernes of a gracious Queene, nor the sweetnes and golden hope of a young Prince, nor authority of Counsailers of estate: nor reuerence of prelates, nor honour of nobility, nor grauity of Iudges, nor respect of the flower of their owne Countrie: nor consideration of the face of the aged, nor any hope of the young ones, nor pittie of the innocent, nor compassion to the harmlesse multitude, nor loue to their owne affectionate in the same religion, nor bowels of nature to their owne Country: nor rule of scripture to thinke of heauens Country: nor relenting of conscience in themselues in so many moneths of leisure, to worke any remorse, but the 39

more hardening, nor pietie to the memories of the dead, nor awe to any liuing, what opinion the world should haue of such incendiaries: nor feare of any to reuenge it: nor care of posterity, to confound mens estates and rights, by destroying their deeds & writings in the fire: nor thought of iustice to let men haue a lawfull triall: nor abhorring of cruelty in the multitudes of the slaine: nor barbarousnes in the manner of death, or rather in so many manners of death, burning, drowning, stoning, beheading, quartering, pressing: nor touch to the rufull scriching and howling, of the maymed, bruised, wounded, & not slaine outright: nor charity to send men to hell, as they thought, without time to aske mercy: nor fore-cast of perill to them and theirs, if they should be discouered: nor any thing in heauen, earth, or hell: this world, or the world to come, could moue them, some being of great birth and wealth, some of zeale and professed religion, some of the priesthood of the Romane faith, and all naturally of this Countrie and nation, but that they complotted, contriued, put in practise to their vttermost power, the most diuellish murder, butchery, and massacre, that euer Sathan hatched from the beginning of the world, frō the shedding of the blood of *Abel* the righteous: at which we that scaped admire, and adore him that saued vs: they that heare it are amazed, & astonished: and can scarcely beleeue that any such thing was, but that it is apparant as the sunne in the firmament: which all nations doe now ring of, and is readie for euery Chronicle, as the new manuell of the world, both in attempt and deliuerance, to shewe the odi-

ousnes

ousnes of bloudie and woluish *Rome*: and the soueraignty and fatherly loue of God to mankinde, and especially to the English nation & protestant Churches there: Doe you therefore, O all you people, tribes, kindreds, and nations of the world, and all ye works of the Lord in all places of his dominion, doe you I say, speake good of the name of the Lord: let euery one that hath faith, let euery one that hath breath and common feeling, and sence of humanitie, and loueth the liues of men in the common affection to mankinde: glorifie GOD, that loueth to saue many people aliue, and hence learne to abhor the Abadon, the Apollyon, and Romish destroyer: and to honour this God of our life, who holdeth all their soules in life, let them blesse this Lord in their Countries and Regions, praise him, and magnifie him for euer.

Psal. 103. 22. Psal. 150. 5.

Apoc. 9.

O All you people that heare me this day, or shall reade any part of this sacrifice of thanksgiuing: be stirred vp heereby the more, to lift vp your hearts vnto God, to extoll his name, exalt his glory, and sound out his praise in all places, and vpon all occasions: especially to celebrate him for the riches of his mercie, in the defence of the Gospell in our protestant Churches: O my soule, and all that is within me, and all that belongeth vnto me, blesse thou not only in word and writing, but in deed and truth, this holy name of the great defēder of our precious faith: praise him, & magnifie him, not now alone, but continually, and for euer & euer: *Amen, Amen. Alleluiah.*

40

Psal. 103. 1, 22.

FINIS.